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ABSTRACT

A study was undertaken to determine students' attitudes toward Native Americans before and after they took the Native American studies course developed through an ESEA Title IV-C Curriculum Development Grant by the Alexander D. Henderson University School (ADHUS), a laboratory school on the campus of Florida Atlantic University. To comply with federal guidelines, Boca Raton Academy was invited to participate in the study. Eighth grade classes at both schools were targeted for the study. To gauge any shifts in students toward Native Americans after having taken the course, a pre- and post-test instrument was administered to 127 students at the ADHUS and Boca Raton Academy. Questions were formulated and paired to elicit student responses to five major issues in contemporary Native American life, such as freedom of Native Americans to live where they please, rights and responsibilities of citizenship, stereotypes of Native Americans, etc. Faculty and staff conclusions and recommendations included the following: the data on attitude shifts were inconsistent and not always in the direction expected; the subject matter depicting both historical and contemporary Indian life styles in Florida was of high interest to middle school youth; and the question remained, what is the appropriate position for the Indian cultures course within the social studies curriculum. (AH)

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NATIVE AMERICAN STUDIES IN THE LABORATORY SCHOOL CURRICULUM

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The Alexander D. Henderson University School, a laboratory school on the campus of Florida Atlantic University, opened in 1968, as a result of a private gift to the state of 1.4 million dollars by the widow of the school's namesake. The school serves students from Kindergarten through the eighth grade in a setting which encourages research and development activities seeking solutions to persistent problems in education.

RATIONALE

In the early 1970's a curriculum innovation project for middle school students was begun. Briefly, this project revised the standard curriculum for sixth, seventh, and eighth graders into a series of mini-courses which allowed the basic curriculum to be covered in classes which met only three of four days a week, providing opportunity for a variety of elective courses which would broaden student understanding in the traditional subjects, and permitting the introduction of a wide range of non-traditional topics. Within this setting, ethnic studies courses were developed by both the music and social studies faculty. One course developed by a university faculty member on Florida Indian Cultures evolved into a regular elective offering. There was no common philosophical rationale for these courses nor were their objectives necessarily consistent with forthcoming NCSS guidelines.

In 1976 when the National Council for the Social Studies issued its position statement for Multiethnic Education, three factors were cited as the basis for making multiethnic education a necessity:

(1) ethnic pluralism is a societal reality that influences the lives of young people;

(2) in one way or another, individuals do acquire knowledge and beliefs, sometimes invalid, about ethnic groups and ethnicity;

(3) beliefs and knowledge about ethnic groups limit the perspectives of many and make a difference, often a negative difference, in the opportunities of members of ethnic groups.

The societal reality of ethnic pluralism is no where more evident than in the diverse cultures of the south Florida area and events of the

late 1970's amply illustrated the necessity for improving cross cultural communication and understanding. To bring balance and consistency to this dimension of the curriculum, it was decided to focus initially upon a revision of the Indian Cultures course.

An Indian Cultures course is an ideal vehicle for introducing students to an in-depth study of another cultural group in the south Florida setting. The Seminole and Miccosukee tribes have long been acknowledged for their significance in Florida history; many place names in the state are of Indian origin, and a Seminole appears on the state seal. Contemporary Seminole and Miccosukee folk arts and crafts are a readily identifiable aspect of Florida's tourist image. Moreover, because of their relatively small numbers and a long tradition of shunning involvement with non-Indian society, the tribes are viewed as a non-threatening minority group. That is, unlike many other minorities in South Florida, they pose no major threat to the traditional social and economic equilibrium of the region. The growing size and influence of the Hispanic community, reaction within the indigenous Black community, and even the influx of Haitians and other Caribbean Basin nationals have engendered strong feelings of resentment within the dominant culture, making it difficult to undertake objective study of these groups. This is not to imply that attitudes toward Indians are bias-free, but only that students are not as likely to reflect strongly held views gained from home and community. Thus, if our commitment is to develop educational programs which recognize and respect ethnic uniqueness and promote societal cohesiveness based on the shared participation of culturally diverse peoples, it is perhaps easier to begin with a group of people who are not perceived as threatening to the students' basic values or those of their parents.

CURRICULUM DESIGN

In 1980 the Henderson School applied for and received a competitive ESEA Title IV-C Curriculum Development Grant from the Florida Department of Education in the amount of $7,500. A curriculum development team was formed consisting of the Director of the Henderson School, university faculty members, social studies teachers, media specialists, and outside consultants. This team produced a set of course materials consisting of a textbook, workbook, and a media package containing slide/tape lecture

modules as well as videotape interviews with native leaders.

To emphasize Indian perspectives on broad isssues of cultural and social change over time, a frame-of-reference or "inside out" approach was utilized as a unifying theme. To achieve this goal, concepts from the social sciences were integrated into a presentation of problems confronting Florida tribes from Paleo-Indians to the present. The focus throughout the course was to place greater emphasis on Indian interpretations of events in contrast to the Anglo-European perspective of most conventional approaches. To maintian a cross-check on the accuracy of the interpretations presented, a strong commitment was made to involve Native Americans in the development of the course. This was easily accomplished because of the proximity of the two tribes to the Florida Atlantic University campus, as well as a long history of involvement in Indian affairs by one member of the Henderson team. The Florida Governor's Council on Indian Affairs, a state level commission which includes the leadership of both federally recognized tribes, monitored the progress of the project and arranged for Native American readers. These readers critiqued materials and made suggestions for revisions in both factual content and interpretations of Indian view points. Many tribal leaders also consented to videotaped interviews which became part of the media package available for course use.

IMPLEMENTATION

To comply with ESEA, Title IV-C Guidelines, Boca Raton Academy, a non-profit private school was invited to participate in the study. Faculty and Administrators joined the writing team for planning sessions and the course was included as a six week unit in all eighth grade Social Studies classes at the Academy. At ADHUS "Florida's Indians - A New Cultural Perspective" was added as a six week mini-course in the required eighth grade curriculum. All teachers involved advised the writing team regarding appropriate utilization of textual materials in the classes.

ATTITUDE SURVEY

To gauge any shifts in student attitudes toward Native Americans after having taken the course, a pre- and post- instrument was administered to 127 students at the Henderson School and Boca Academy. The instrument is presented as Appendix A. The questions were formulated and paired to elicit student responses to five major issues in contemporary Native American life:

1. Items 1 and 6 deal with the freedom of Native Americans to live where they please. There is a prevalent misconception that Indians are somehow required to reside on federal trust lands, commonly called "reservations," set aside for their use. In actuality, Indians are free to live any place they choose consistent with their economic status. It is frequently argued that reservations are demeaning to Indians, sets them apart from the "mainstream" of society, and retards their assimilation into American life. A counter-argument might be that reservations have, in many instances, provided Indian tribes with a safe enclave within which to retain their cultural identity, adapting and changing at their own rate. Indian lands have often provided an economic base for trial development programs ranging from traditional farming and cattle raising to the sale of water and mineral rights, and more recently the opening of certain tax-exempt enterprises.

   It was assumed that after discussing these issues in the class, students would tend to disagree with #1, and agree with #6.

2. Items 2 and 7 deal with the rights and responsiblilities of citizenship for Native Americans. Since 1924 all Indians have had the full rights of U.S. citizenship conferred by the Congress. Indians are subject to the some federal taxation as other citizens, are obliged to register for the selective service system, and are subject to jury duty in federal courts. Although from time to time the federal government has opted not to vigorously enforce the laws, and some states have historically abridged their rights, Indians are nevertheless citizens. Perhaps the most dramatic evidence of Native Americans' willingness to accept these responsibilities came during World War II, when many served in the military. Today many Indians vote, hold public office, and pay taxes like other citizens.

   It was assumed that after discussing these issues in the class, students would tend to agree with #2 and disagree with #7.

3. Items 3 and 8 deal with the stereotype that Native Americans are incapable of managing their personal and tribal affairs, and should be treated as wards of the government. This paternalistic view was fostered by the federal government and missionary societies during the 19th century, when the tribes were in transitional state. It is highly questionable whether the tribes still need a government bureaucracy to oversee their lives today; however, there are still certain areas where technical expertise must be provided by the federal government upon request of the tribes.

Although it is a historic fact that Indians were encouraged to overindulge in alcohol by white traders, a folk myth evolved that Indians have a peculiar propensity toward alcoholism which may be physiologically based. In truth, the prevalent problem of alcoholism among Native Americans can perhaps be attributed more to the economic and social despair of their existence than to any inherited tendencies. In either case, it is the Indians' right to purchase or not purchase alcohol as he wishes.

It was assumed that after discussing these issues in the class, students would tend to agree with #3 and disagree with #8.

4. Items 4 and 9 deal with the widely held belief that Native Americans, as wards of the government, are individually subsidized. While federally recognized tribes receive certain benefits such as roads, medical care, and schooling, individual Indians receive no direct support. Some Indian families do draw government funds as rental payments for the individual allotments granted to their ancestors when the tribes were removed to the West in the 19th century. Similarly, incomes from oil leases and royalties go to some Indian families, but they represent a miniscule fraction of the population. The average Indian is responsible for his own economic survival whether he lives on or off-reservation. Indian tribes enjoy the status of "domestic dependent nations" living on federal trust lands, which allows them to operate enterprises free of state and local taxes.

It was assumed that after disussing these issues in the class, students would tend to agree with #4, and disagree with #9.

5. Items 5 and 10 relate to the ongoing controversey over bilingual instruction for Native Americans and other linguistic minorities. Indian children appear to profit from certain programs of bilingual instruction when the main emphasis is to work through the native tongue to enhance their learning English. Unfortunately, the evidence of success is not clear and there are contradictory findings from different programs. Moreover, the real issue is more political and philosophical than one based upon educational and linguistic findings. Those who subscribe to a "Melting Pot" theory see the introduction, or more accurately the retention, of native languages and customs as being potentially divisive. The hold that a primary function of education should be cultural assimilation of all groups. Many Native Americans realize that it is impossible to retain their traditional culture unimpaired; they also feel that bilingual education at least gives an equal emphasis to their traditional language while their children learn English. It is essentially a trade-off between old ways and adjusting to the modern world.

It was assumed that after discussing these issues in the class, students would tend to agree with both #5 and #10.

Findings

The t-test for correlated samples was utilized to test for significant changes from the pre- to post-test for students in the Alexander D. Henderson University School (ADHUS) and Boca Raton Academy (BA). The .05 level of significance was set as requisite for the rejection of the null hypothesis.

TABLE 1

Means and t-values for Items 2 and 5
Showing Significant Changes Among Laboratory School Students

	Item 2: Indians should have to pay taxes like everyone else.			Item 5: Indians should not be taught in both their own language and English.		
	Pre $\bar{X}$	Post $\bar{X}$	t	Pre $\bar{X}$	Post $\bar{X}$	t
ADHUS Students	4	3.86	.695	4	3.35	3.21**
Boys	4	4.39	1.51	3.78	3.28	1.58
Girls	3.95	3.37	2.36*	4.21	3.47	2.93*

* $p < .05$
** $p < .01$

Table 1 summarizes the means and t-values for items on which laboratory school boys and girls showed significant changes. The lab school girls showed a significant decrease in agreement with the statement, "Indians should have to pay taxes like everyone else" ($p < .05$). Their pre-test mean was 3.95, while their post-test mean was 3.37. The lab school boys, on the other hand, increased their agreement with the statement (pre-test $\bar{X} = 4$ and post-test $\bar{X} = 4.39$), but the increase was not statistically significant. ADHUS students showed a significant decline in disagreement with the statement, "Indians should not be taught in both their own language and English" ($p < .01$). This decline was significant among the lab school girls who had a mean of 4.21 on the pre-test and 3.47 on

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the post-test ($p < .01$). The ADHUS boys also exhibited a decline in disagreement with this item (pre-test $\bar{X} = 3.78$ and post-test $\bar{X} = 3.28$), but the difference was not significant.

TABLE 2

Means and t-values for Items 3 and 6
Showing Significant Changes Among Boca Academy Students

	Item 3: Indians should be allowed to purchase alcoholic beverages.			Item 6: Indians should be able to live wherever they please.		
	Pre $\bar{X}$	Post $\bar{X}$	t	Pre $\bar{X}$	Post $\bar{X}$	t
BA Students	4.16	4.01	1.27	4.23	4.01	2.06*
Boys	4.36	3.87	2.76**	4.19	3.98	1.26
Girls	3.96	4.16	1.39	4.27	4.04	1.75

* $p < .05$
** $p < .01$

Table 2 summarizes the means and t-ratios for two of the four items on which Boca Academy students showed significant changes. A decline in agreement with the statement, "Indians should be allowed to purchase alcoholic beverages," was observed among Boca Academy boys ($p < .01$). The pre-test mean was 4.36, while the post-test mean agreement dropped to 3.87. The Boca Academy students also showed a significant decline in agreement with the statement, "Indians should be able to live wherever they please" ($p < .05$). The mean on the pre-test was 4.23 while the post-test mean was 4.01. This indicates that there was still a basic agreement with the item even though the decrease was statistically significant. This decline was observed when the data for boys and girls was analyzed together, but was not statistically significant when the data was analyzed separately for each sex.

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TABLE 3

Means and t-values for Items 8 and 10
Showing Significant Changes Among Boca Academy Students

	Item 8: Indians should have a federal agent to manage their business affairs.			Item 10: Indians should retain their traditional religious and cultural values.		
	Pre $\bar{X}$	Post $\bar{X}$	t	Pre $\bar{X}$	Post $\bar{X}$	t
BA Students	3.42	3.05	2.90**	3.83	3.83	0
Boys	3.43	3.06	2.12*	4.06	3.72	2.18*
Girls	3.42	3.04	1.97	3.62	3.96	1.45

*p < .05
**p < .01

Table 3 contains the means and t-values for the remaining two items on which Boca Academy students exhibited significant changes. Boca Academy students showed a significant decline in disagreement with the statement, "Indians should have a federal agent to manage their business affairs," ($p < .01$) with a pre-test mean of 3.42 and a post-test mean of 3.05. This decline was significant among Boca Academy boys ($p < .05$) and approached, but did not reach, significance among the Boca Academy girls. Boca Academy boys showed a significant decline in agreement with the statement "Indians should retain their traditional religious and cultural values" ($p < .05$). The pre-test mean was 4.06, while post-test mean agreement was 3.72. The Boca Academy girls, on the other hand, showed an increase in agreement with this statement, but it was not statistically significant.

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Though not an integral part of the study, univariate analyses of variance were also conducted on both the pre-test and post-test between sexes and between the two schools. The findings between sexes were as follows:

Boys were significantly higher than girls on the post-test in agreement with the statement, "Indians should have to pay taxes like everyone else" ($p < .01$). Further analysis indicated that laboratory school boys were significantly higher than lab school girls in agreement with this statement ($p < .01$). No significant differences were observed on this item between Boca Academy boys and Boca Academy girls, although the mean for the boys ($\overline{X} = 4.22$) was higher than that for the girls ($\overline{X} = 3.8$).

Girls were significantly higher than boys on both the pre-test and post-test in agreement with the item, "Indians should be allowed to run tax-exempt businesses on their land ($p < .05$). These differences were obtained between Boca Academy boys and girls ($p < .05$), but no differences were observed between lab school boys and girls on this item. In all instances, however, extent of "agreement" averaged from "disagree" to "not sure."

Girls were significantly higher than boys on the post-test in agreement with the statement, "Indians should retain their traditional religious and cultural values" ($p < .05$). Upon further analysis, this difference was observed between lab school boys and girls ($p < .05$), but not between Boca Academy boys and girls.

Boca Academy boys were significantly higher than Boca Academy girls on the pre-test in agreement with the statement "Indians should be allowed to purchase alcoholic beverages ($p < .05$), however, no differences were observed between them on the post-test. Boca Academy boys showed significant disagreement with Boca Academy girls on the post-test on the statement, "Indians should not have to serve on juries or in the military" ($p < .05$).

The following results between the Henderson laboratory school and Boca Academy were obtained:

ADHUS students were significantly higher than Boca Academy students on the pre-test in disagreement with the statement, "Indians should not be taught in both their own language and English" ($p < .05$). No difference between schools was observed on the post-test.

Boca Academy students were significantly higher than ADHUS students on the post-test in disagreeing with the statement, "Indians should not have to serve on juries or in the military" ($p < .05$) with means of 4.27 and 3.81 respectively.

DISCUSSION

At the conclusion of the Indian Cultures curriculum development project, the faculty team presented the following conclusions and recommendations.

1. The data on attitude shifts was inconsistent and not always in the direction expected by the authors. Items showing more than one significant difference, e.g., from pre- to post- test and between sexes and between schools, involved the payment of taxes, the purchase of alcoholic beverages, teaching in the native language and English, and the retention of traditional cultural and religious values.

It is suggested that a knowledge measure be included in future applications of the curriculum as changes in the cognitive domain are likely to be achieved more rapidly and consistently than attitudinal changes which include both a cognitive and affective (feeling) component.

2. Feedback from students and faculty confirmed that the subject matter was of high interest to middle school youth. Students were especially responsive to the media package which depicted both historical and contemporary Indian life styles in Florida. The frame-of-reference approach encouraged the students to place themselves in the place of the Indian when confronting significant challenges to his values and lifestyle. The skill to role play from the perspective of another culture should remain a major thrust in the course, as it can later be transferred to the study of other ethnic minorities. The ability to internalize the views and values of another group, to place ones self in their position rather than merely understanding what their position was, develops an empathetic quality of thinking which is crucial to true multi-ethnic and cross-cultural education in the classroom.

3. There remains a question of what is the appropriate position for the Indian Cultures course within the social studies curriculum. For the purpose of this curriculum development project it was treated as a six weeks unit in the regular social studies. If in the future a more general unit is developed as an introduction to studying other cultures, then the Indian Cultures course may well be returned to its original role as an in-depth enrichment element.

4. The discussion of this ethnic studies project was most apropos to the theme of the 1982 NALS meeting in Houston. The presence of a laboratory school on a university campus does make a difference. For the laboratory school, the facilities and services of the university's media and library departments provided professional assistance in preparation of course materials. At the laboratory school, administrative and curricular flexibility welcomed the university professor to the classroom. Cooperation of this kind is a key to continued growth of laboratory schools.

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APPENDIX A

NATIVE AMERICAN ATTITUDE SURVEY

We are interested in your opinions about some statements concerning Native Americans. There are no right or wrong answers, and no grade will be assigned. Take your time and respond to each question using one of the following choices:

a. Strongly agree
b. Agree
c. Not sure
d. Disagree
e. Strongly disagree

____ 1. Indian reservations should not be retained because they isolate Indians from other Americans.

____ 2. Indians should have to pay taxes like everyone else.

____ 3. Indians should be allowed to purchase alcoholic beverages.

____ 4. Indians should be allowed to run tax-exempt businesses on their land.

____ 5. Indians should not be taught in both their own language and English.

____ 6. Indians should be able to live wherever they please.

____ 7. Indians should not have to serve on juries or in the military.

____ 8. Indians should have a federal Agent to manage their business affairs.

____ 9. Indians should not receive special economic assistance from the federal government.

____ 10. Indians should retain their traditional religious and cultural values.